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The role of the minister in psychotherapy

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THE ROLE OF THE MINISTER IN PSYCHOTHERAPY

BY

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CHAPTER I

SCOPE AND LIMITATIONS OF THE MINISTER

Why should the minister intrude on the field of psychotherapy? Physicians will say that many a pastor who has come into the sick-room has done the patient more harm than good. The solemn appearance of the "man of God" and his mournful prayers have set back many a recovery, they will tell you.

But isn't it equally true that blundering physicians have occasionally despatched a patient from this world of ours? Shall we condemn, then, all practitioners of medicine? It seems to me that we should rather seek to find the common realm wherein the conscientious physician, the psychiatrist, and the minister can unite their efforts to bring physical, mental, and spiritual healing to those in need of it. This paper is an attempt to explore some of the possibilities and to indicate some of the potentialities inherent in the role of the minister in psychotherapy.

There is no doubt that there exists a vast field of psychological maladjustments which are not within the province of the minister. These are properly the work of the physician, the medically-trained psychiatrist. They include such organic disturbances of the nervous system, with resultant behavior aberrations, as head injuries, syphilitic paresis, glandular dysfunctions, toxic effects, senile deterioration, and cerebral arterio-sclerosis.

There are also functional disturbances that require such medical and psychiatric attention as the minister is not qualified to administer. These would include schizophrenia in all its manifestations, paranoia, manic-depressive psychosis, and involutionary melancholia. How firm a distinction may be drawn between "organic" and "functional" disturbances is not my intention to discuss. It is sufficient merely to indicate that the minister should not venture into a field where highly specialized knowledge and scientific, clinical training are required. He should, however, have sufficient familiarity with the field to recognize where not to tread and what kind of expert care to recommend.

On the other hand, there is definitely a range of personality maladjustments where there is room for the trained spiritual and religious leader. There are neuroses of varying intensity that may be affected by a change in moral

attitude, by a strengthening of the moral fibre of the individual, by a re-orientation in attitude toward himself and his environment, or by a "religious experience". Included among these would be states of morbid anxiety, neurasthenia, psychasthenia, and even some forms of hysteria. Even more amenable to the efforts of a minister might be the many and less dramatic maladjustments which plague so many people, as shyness, timidity, a feeling of insufficiency, inability to adjust oneself to a bereavement, or a quarrel between a mother and a son.

These maladjustments, though not as compelling in their symptoms as those which come within the purview of the psychiatrist, bear the seeds of great harm. They may become the focus of infection from which deep-seated neuroses, and even psychoses, may spread. Mention should be made, too, of the vast field of mental hygiene and preventive techniques where the minister may serve, and, if properly equipped, serve usefully.

This wide arena of service, and therapeutic treatment in general, have hitherto been left to the medical profession and to the psychologist. The reasons for this have been quite adequately stated by Carney Landis in the first two sections of his paper, "Psychotherapy and Religion", and may be sum-

marized as follows: "To return to the traditional methods which were used by the clergy in caring for those of troubled mind, we can only note that they continue with the method of worship, prayer, confession and absolution which for centuries past had been standard procedure in approaching human ailments and unhappiness, whatever their nature or source.....The medical profession met the problems in a systematic fashion as they occur in our everyday lives. The clergy was content to use those methods which had been found satisfactory during previous centuries without making a major attempt to meet new conditions". (1)

Landis points out another very significant factor when he says: "Generally speaking, the medical profession offers a united front. They are not a group of warring sects, each preaching its own therapy which presumably is the only one which will cure the ailments of mankind..... The medical men offer to the public the benefits of the newest discoveries in both somatic and psychological medicine. There is no general attitude that present day medicine is universally true and that its acceptance is necessary for cure or health". (2)

(1) "Psychology and Religion", Carney Landis, page 418
(2) *ibid*, page 422

"My own personal belief", concludes Landis, "is that psychotherapy should be a prime consideration in religion. I would charge that the clergy have allowed themselves to be diverted from their proper place in our present culture and that they are not meeting a very real human problem which society legitimately expects them to handle". (3)

Of particular interest on the relationship of psychotherapy and religion is this thesis formulated by Hanz Prinzhorn and quoted by Landis: "What acts in psychotherapy? In the first place, the fulness of understanding of men, the leadership, the psychopathological experience, the wide view of life, and the freedom from the private ego proper to the psychotherapist; in the second place, the agitation, manifesting itself as transference, of the patient tormented by loneliness, uncertainty and anxiety, the degree of the transference depending chiefly on the leader and on the special tone of the personal harmony; in the fourth place, the transition to a way of life suitable to the patient (proceeding from practical life-technique to problems of culture and restraint, and so onward to religious ties.) More deeply considered, the effective agent in all this is: that the therapist helps, as mediator, from the isolation that is full

of fear to wholeness of life, to new comradeship, to the world, perhaps to God A psychotherapist cannot help, nor a patient recover, if this vibration is absent, or if it does not correspond to the special note of the situation". (4)

The person who has the full understanding of men, the sense of leadership, the wide view of life, and the freedom from private ego is the minister. True, he probably lacks the "psychopathological experience" which Prinzhorn considers vital. But he has the prestige; he is concerned with the welfare of the individual, and, if he has the training, he should be in an excellent position to apply the truths of religion and of psychology to the healing of the minds and souls of men within the area in which he can function.

William James in his "The Varieties of Religious Experience" shows how religion can function ⁱⁿ the lives of men. We are surrounded, he says, by a vast spiritual reality with which it is possible to enter into a fruitful and saving relation. When we effect a proper connection with these higher powers, and James cites many cases where this has been done, we are assuring our feeling of "at-homeness" in the

(4) "Psychotherapy", Hanz Prinzhorn, page 332

world. We reduce thereby our "sense that there is something wrong about us as we naturally stand". At the time when we make the connection, there takes place what is known as a "religious experience", an experience which involves "the change of personal center and the surrender of the lower self". (5)

At that time, "spiritual strength really increases in the subject, a new life opens for him, and they seem to him a place of conflux where the forces of two universes meet". (5) "God is the natural appellation for the supreme reality, so I will call this higher part of the universe by the name of God. We and God have business with each other". (6) "In communion with the Ideal new force comes into the world..... The only thing that it (a religious experience as discussed by James) unequivocally testifies to is that we can experience union with Something larger than ourselves and in that union find our greatest peace". (7)

James shows in his collection of religious experiences that there exists a reservoir of strength about us and within us. If we can tap that reservoir and channel its forces into our lives, we can achieve more easily a wholesome and

(5) "The Varieties of Religious Experience", Wm. James, p. 509

(6) *ibid*, page 516

(7) *ibid*, page 521

satisfying existence. Religion makes real and possible these relationships with God that can be achieved by mankind. The function of the minister is to help the individual establish these connections where he cannot do so unaided. With a knowledge of psychology, a feeling for humanity, and a grasp of the traditional and modern techniques of his religion, he can help bridge the gap between man and God - help man use all his powers in the best way possible.

CHAPTER II

THE BASIC CONCEPTS OF PERSONALITY ADJUSTMENT

Let us here consider some of the basic concepts of personality adjustment, adjustments which come within the scope of the trained and skilled minister.

Living is a process of adjustment, of the individual adjusting himself to his environment and of the environment being adjusted to the individual. Concerning the latter, we may say that that is a conception which mankind is learning to accept gradually. Progress is being made, for example, in adapting working conditions to the constitution and needs of the worker. Similarly, home conditions and family relationships are frequently changed to meet the requirements of individuals to make for their greater happiness; and the public attitude towards sex education is undergoing a transformation calculated to stimulate more wholesome personality growth.

The greater ratio of adjustment, however, is demanded of the individual in a life-long process which is complicated and ramified. The individual must adjust himself physically. He must learn to use his muscles. He must learn to adjust himself to physical contacts with moving and fixed objects. He must develop a working relation to space and weights. A failure in adjustment on this physical level may result in disability or death.

The individual, within a less volitional sphere, must learn to make chemical adjustments. The body must be able to react to toxins and to accept endocrinal changes if it is to continue functioning properly.

Associated closely with the body's physical and chemical powers of adjustment are those of the neural system. A failure or breakdown of the nervous system in an organism as complex as the human body may lead to local or widespread disintegration. The various parts of the body will no longer function in harmony and in co-operation where there is not a proper adjustment of the neural system to a condition or a series of conditions that may arise.

On the highest level, we find man's adjustment to society, to his social environment. To be a complete, socially useful and happy individual, this level of adjustment must be attained.

Various degrees of success are encountered as each person adapts his existence to the impacts of society, the cultural, economic, recreational, and personal forces with which he comes into contact. Many people manage to go through life fairly unscathed, attaining some measure of happiness. Others, far more often than we realize, do not make good adjustments and, as a result, are beset with neuroses of varying intensity which militate against their usefulness and happiness. (1)

What are the discernible factors that make for "good" or "bad" adjustment?

The first concept that must be grasped is that an individual is "individual". Each human being possesses differing sets of equipment with which to cope with life and its problems. The personal, physical constitution of any two persons is never the same. There are variations in native mental ability which will, to a great extent, determine in advance the form of the adjusting process. The dull, the normal, and the bright will in the course of time develop different attitudes and different patterns of behavior in dealing with situations and attacking problems, conditioned by the successes or failures

(1) Foregoing discussion based on "The Psychology of Abnormal People", John J. B. Morgan, pages 7-9

their basic intelligences have won for them.

Health and physical appearance also are important in the development of techniques of adjustment which vary with individuals. Continuous ill-health or an ugly face will lead to the growth of traits or personality characteristics which may either facilitate or militate against satisfactory adjustment. Similarly, a robust person will develop characteristics influenced by his continuous good health and the response of his environment to his vigorous participation in physical activity.

Material possessions and family relationships play vital roles in preparing a child to face life either efficiently or inefficiently. These, too, vary for individuals even within the same family and tend to highlight differences that result in different approaches to living.

It is inevitable, then, that in the face of these variations in the make-up of individuals there be no two who are alike. Each person must be studied as a distinct entity and treated as such. Any attempt at a wholesale, indiscriminating classification or at a ruthless application of averages and generalities is bound to be basically fallacious and erroneous. The individuality of each must be recognized and respected as such. Life is not a melting pot out of which can be drawn

identical creatures. It is, rather, like a symphony orchestra where each instrument retains its individuality and follows the score in harmony with other individual instruments.

The second concept to be borne in mind is that personality growth and adaptability are not static. The process of growth is genetic. Human beings are the result of a constantly changing and shifting environment. There are innumerable and, often, unrecognizable influences constantly at work. As a result of the interaction of these influences, the personality is formed and the individual's ability to adjust himself to new situations is determined. This process never ceases to operate. Consequently, there is an unending development with each step as the logical effect of the preliminary cause.

A recognition of this factor makes us realize that there is hope for mankind. Unless some catastrophic trauma has completely arrested the normal process of development, The frustrated and unhappy man can still be helped to more useful living. What is necessary is that we discover the trail that the development has been following in order to understand it and to help regulate it.

The pluralism of man's mental life is the third factor that must be taken into consideration. Man is not ^a single,

direct individual. He carries within himself a variety of thoughts and emotions, of drives and impulses and motives. Very often these are contradictory. This presence of ambivalent emotions is very well recognized and often disconcerting. A person fears an event even while he wishes it would take place. A son may wish for death to terminate the agony of his sick father, while at the same time he wants his father to live and hates himself for contemplating a quick end. A soldier may tremble with fear in the face of the enemy even while he is charging "bravely" into hostile fire in the thick of the fray.

Closely associated with the recognition of man's psychological pluralism must be the acceptance of the concept of conflict. It must be taken for granted that these conflicts in themselves are not bad or evil. A living person is never in a state of perfect equilibrium. He must constantly expect to find within himself contradictory habit patterns, emotions and drives, vying with each other for supremacy. Some may be acceptable to society. Others may not. In any event, the fact of conflict is not bad. The presence of socially unacceptable urges is not evil per se.

On the contrary, these mental struggles are the basis for wholesome adjustment. What is important is that out of this

internal contention there come a more satisfying and efficient adjustment. If the conflict leads to disharmony, to self-reproach and self-abasement because of the presence of unsavory thoughts, the man has been injured. If it leads to a victory of what is morally and socially acceptable, the individual's personal organization has benefited and he has made a successful adjustment.

The fifth factor that enters into the achievement of good adjustment is the presence of confidence in one's ability to regulate his inner self to meet the demands of successful living. Knowing what is right or wrong is not always an effective guarantee of proper adjustment. Insight and understanding of a situation are, of course, important. However, unless the person can maintain his confidence in his ability to overcome the blocks to action, he will be incapable of correct adjustment.

This self-confidence may have been lost as the result of devastating experiences in the past. But it can and it must be restored, through encouragement, through minor successes leading to greater successes, through acceptance of the vital importance of the greater goal that lies before each man. It is in this sphere that counseling and psychotherapy have the greatest role to play.

CHAPTER III-

RELIGION IN RELATION TO THE BASIC CONCEPTS
OF PERSONALITY ADJUSTMENT

I should like to examine now some of the basic concepts of our religious teachings in the light of the aforementioned principles of personality adjustment. Here I have restricted myself to the ideas contained in the religious literature of Judaism. This circumscription is made necessary by the fact that I am not sufficiently conversant with the teachings of Jesus, the Church fathers, and the religious literature to do full justice to the truths inherent in Christianity. Furthermore, I am not sufficiently acquainted with the variety and extent of doctrinal and theological variations among the Roman Catholics and the Protestant denominations to know whether they present different points of view on many subjects of importance to this study. Consequently, rather than seek a common cross-current in a stream which is not thoroughly familiar to me, I have limited myself to Judaism with whose teachings I am familiar.

The first concept of personality adjustment that was indicated was that of individual differences. Judaism teaches that being different carries with it no reproach or stigma of inferiority. On the contrary, the awe and admiration of our religious leaders were evoked by their contemplation of this phenomenon. Their comments, we may say, have placed the seal of approval on individual differences.

"A man strikes many coins from one die and they are all alike. But the Holy One, blessed be He, strikes every person from the die of the first man, but not one resembles another".
(1)

To the religious-minded person, distressed by being different from his fellows, his variations from others may become a source of satisfaction as he recognizes in himself a personal manifestation of the power of God. He learns to accept himself as he is. More than that, he learns to value himself as an individual when he is further informed that: "Only one man was created in the beginning to teach the lesson that whoever destroys one life, Scripture ascribes it to him as though he had destroyed a whole world; and whoever saves one life, is as though he had saved a whole world". (2)

(1) Sanhedrin, page 38a
(2) ibid, page 37a

The concept of the genetic growth of personality also finds recognition and confirmation in our varied sacred literature.

"If you sin, grieve not for that sin but for the sin which may succeed it; and if you do a good deed, rejoice not over it but over the good deeds which may follow it; for good deeds lead to good deeds and sin leads to sin. The reward of a good deed is a good deed and the reward of sin is sin". (3)

"It is written: 'God made man upright'. (4) God, Who is righteous and upright, created man in order that he should be righteous and upright like Himself. But, if you say, 'Why did God create the evil inclination in man? the answer is, 'Why does a child of five, six, seven, eight, or nine years not sin, but only ten years and upward? He himself causes his inclination to grow big... If the bitter things which I have created, you can make sweet to meet your own needs, how much more the evil inclination which has been delivered into your own hand?' " (5)

Rabbi Jose son of Hanina said that Moses made four

(3) Aboth of Rabbi Nathan, 33:6
 (4) Ecclesiastes, 7:29
 (5) Tanhuma on Genesis, 7:10

declarations and then four Prophets came after him and annulled them. Of these four, the fourth was Ezekiel, for whereas Moses said: "He visits the sins of the fathers upon the children" (6), Ezekiel said: "The soul that sins that soul shall die". (7) (8)

"If a man wishes to become a Priest or a Levite (Note: These depend upon birth into the Priestly or Levitic family.), he cannot if his father was not one. But if he wishes, he can become righteous even if he be a heathen, because the righteous do not depend upon ancestry but of themselves they resolve to be righteous and love God". (9)

From these four illustrations, culled from among many others, it can be indicated that no person's fate or personality is fixed by virtue of any single circumstance, be it within or beyond his control. There is always the possibility of further growth and development derived from the behavior of the individual himself.

b The third concept of personality adjustment which we

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- (6) Exodus, 20:5
 - (7) Ezekiel, 18:20
 - (8) Commentary in Mekilta, page 24a
 - (9) Commentary on Psalms, 146:8

considered was that of the "pluralism of man's mental life". In our religious literature we find ample re-enforcement of this idea that there are evil tendencies to which every man is subject but which, in themselves, are not sufficient reason for self-condemnation.

"For the inclination of man's heart is evil from his youth". (10)

"Rabbi Simeon son of Levi said: 'The evil inclination of man waxes strong against him day by day, and seeks to slay him. If God did not help him, man could not prevail against it'." (11)

" 'It was very good'. (12) Rabbi Nahman son of Samuel said: 'That is the evil inclination'. But is the evil inclination very good? Yes, for were it not for the evil inclination man would not build a house or take a wife or engage in business, as it is said: 'All labor and skillful work come of a man's rivalry with his neighbor'." (13)

We are taught, then, that evil tendencies and motives

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- (10) Genesis, 8:21
 - (11) Kiddushin, page 30b
 - (12) Genesis, 1:31
 - (13) Genesis Rabbah, 9:7

are part of the make-up of man and society. Even more important and significant are the teachings that "life is a struggle to develop a worthy standard of conduct in the face of impulses which seek unrestricted expression. It is a battle to be fought, not a spectacle to be passively observed and studied. Where there is no opposition to inimical powers, the moral fibre degenerates". (14)

"Sin coucheth at the door, and unto thee is its desire; but thou mayest rule over it". (15)

"A man should always oppose the good impulse to the evil impulse". (16)

In a Rabbinical commentary on the Biblical verse: "God hardened the heart of Pharaoh" (17), we find reference in theological terminology to the result of losing the conflict between our good and bad impulses: "Rabbi Simeon son of Lakish said: 'God warns man once, twice, and thrice, and if then he does not repent, He shuts his heart so that he cannot repent. So, after God had sent five times to Pharaoh and Pharaoh had paid no heed to God's word, God said: "Thou hast

(14) "The Church and Psychotherapy", K. R. Stolz, page 83

(15) Genesis, 4:7

(16) Berachoth, page 5a

(17) Exodus, 7:22

stiffened thy neck and hardened thy heart, behold, now I add uncleanness to thy uncleanness". ' " (18)

A robust personality is the result of a conflict in which the desire to do right emerges triumphant, whereas a weak personality results from continued defeat. "The reward of a good deed is a good deed, and the reward of sin is sin". (19)

The fifth factor vital to the achievement of a wholesome personality and good adjustments is the individual's faith in his ability to regenerate himself. He must have confidence in his ability to go forward even when the path seems dark and hopeless. This attitude can be advanced by the knowledge of the worth of the individual. (See page 17, line 17ff.)

It is further strengthened by the feeling that man does not stand alone. "If man, by an effort of will, moves a little on the right hand, God will aid him and come, as it were, to meet him..... God says: 'My hands are stretched out to the penitent. I reject no creature who gives Me his heart in penitence.' Therefore, it is said: 'Peace, peace to the far and near.'(20) To all who draw near to me, I draw near and heal them." (21)

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- (18) Exodus Rabbah, XIII,3
 - (19) Aboth of Rabbi Nathan, 33:6
 - (20) Isaiah, 57:19
 - (21) Pesikta Rabbati, 184b

Our religion recognizes, in this connection, that an individual's knowledge of his own worth and his confidence in the aid of God may be shaken as the result of the traumatic experience of a bereavement. Where there have been strong interpersonal relations, as between a parent and a young child or a devoted daughter and her mother, a sudden death may cause the loss of emotional equilibrium. Gone are all faith and confidence at the seeming injustice that has been inflicted. In their stead are despair and a sense of futility.

To these individuals is given the privilege of reciting the "Kaddish" (Sanctification), a prayer recited at every public communal service by the mourner during the first year following the bereavement. "May His great Name be magnified and sanctified..... May His Kingdom be established in your days and in the days of the whole House of Israel..... May He establish peace over us and over all Israel"

Even at the height of despair, when the world seems to lie in ruins about him, the mourner reaffirms daily his faith in the love and justice of God and in the ultimate establishment of His Kingdom on earth.

Emphasis is also put on the sense of belonging, of participating in the life of the group. It is important for

one's sense of security to possess loyalty and devotion to some larger group; to lose the sense of aloneness in a hostile world through participation and contributions to the welfare of the group. This assures the individual's feeling of having status, his feeling of personal worth.

In this connection, Rabbi Hillel said: "Separate not yourself from the community When I am for myself alone, of what value am I?" (22)

Another pertinent reference is made in the commentary on the Book of Numbers: "It is to the praise of the righteous that, even when they are on the point of death, they do not think only of their own affairs. They concern themselves with the needs of the community. So, when God told Moses he must die, Moses' immediate concern was that God should appoint a leader in his stead." (23)

(22) Aboth, 2:5

(23) Sifre on Numbers, 27:12

CHAPTER IV

MAKING RELIGION MEANINGFUL TODAY

In the past, religion rewarded its adherents with the assurance that all men were the children of God, objects of His special care who were being prepared for eternal blessedness. All knew exactly what was required and how to behave so as to rise from a corruptible world to an incorruptible and joyous existence. Under those circumstances, adjustment to life was relatively simple. It came as the natural outgrowth of the acceptance of a specific religious regime. Any apparent difficulty or problem could be solved through the agency of the Church and the priest.

Such faith has become impossible for untold multitudes. Natural science has torn the veil of traditional faith to shreds and has, at the least, cast strong doubts upon the reality of the reward in life after death as taught by the traditional religions. It has destroyed the beliefs of the past and has made them untenable in the face of what we now know about the

nature of the world.

Among the many examples that may be given are the following: Man can no longer anticipate the direct intervention of God in his personal affairs. In time of drought he does not expect God to contravene the orderly natural processes He has set in motion and send rain overnight when climatic conditions have made this impossible. Man cannot expect God to hurl a thunderbolt upon a Hitler in response to some fixed prayer and thereby restore the desired equilibrium between good and evil. The elements of magic and superstition which had become associated with religion have been exposed and expelled from the position they once held in the comforting and reassuring of man. The confidence and the "at-homeness" in the world that had been brought to mankind by these now rejected beliefs are gone.

In return, what has science given to the world? - machines to do work more efficiently and more rapidly, minimizing and even destroying the significance of the individual's life. Life has been prolonged and health improved. Man can move about more speedily and communicate more easily. However, in place of security and peace of mind, there has been made ~~more~~ possible more rapid destruction in time of war. Atom bombs, depressions, terror, and a persistent sense of

living on the edge of horror have taken the place of the satisfying assurance that was part of the life of the man who had been "saved" by his religion. Science wrested from mankind traditional beliefs, albeit many superstitions, which had provided some measure of peace, and in return has given us the principle "in time of peace prepare for war".

Even the inner life of man has become a place of terror. If we turn our gaze inward, away from the world around us, we find a chaos and a darkness which we would be happy to ignore. Freud revealed to us the ugly mess of unacceptable thoughts and impulses where we had hoped were noble motives. For the average man there is destruction uncontrollable without and unsavory confusion within. How now can man confront this chaotic inner and outer existence unfortified and even repelled by his traditional faith in God and his religion?

Nevertheless, man is not necessarily doomed. In the wedding of the basic, eternal religious truths with science and psychology, there may be found at least inner peace, an adjustment to the seeming hopelessness and futility of the world.

"During the past thirty years, ... I have treated many hundreds of patients. Among all my patients in the second

half of my life - that is to say over thirty-five - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them felt ill because he had lost that which the living religions of every age have given to their followers, and none of them has really been healed who did not regain his religious outlook. This, of course, had nothing to do with a particular creed or membership of a church". (1)

Freudian analysis would brush aside this observation made by Dr. Jung as irrelevant. The basic problem, it will argue, is one of repressed sexuality. Everything else, be it conflict in philosophic systems or the existence of religious doubts and uncertainty, merely masks the true state of affairs.

Now, it is true that if we examine the individual cases, we shall find disturbances within the sexual sphere as well as within the sphere of the unconscious impulses in general. As far as Freud is concerned, these disturbances are the cause of the total maladjustment. He is interested primarily in the causal interpretation of the latent and manifest symptoms. However, he overlooks the fact that in most cases

(1) "Modern Man in Search of a Soul", C.J. Jung, page 264

the supposed causes of the neuroses were always present, stored up in the unconscious. Nevertheless, they had no pathological effect until some disturbance of the conscious attitude occurred and led to the neurotic manifestations.

"When conscious life lost its meaning and promise, it was as though a panic broke loose It is this mood, born of the meaninglessness of life, that causes the disturbance in the unconscious and provokes the painfully curbed impulses to break out anew. That is why I regard the religious problems which the patient brings before me as relevant to the neurosis and as possible causes of it". (2)

At this point, however, Jung departs from the traditional point of view on religion. Science has introduced new insights and understanding of the world in which we live. These often radically contradict at many points what religion has held to be true and sacred. From these contradictions there arises the conflict in the mind of modern man which calls for a reorientation in religious outlook. But where the new, modern outlook is impeded or blocked by the strength of old beliefs, neurotic behavior may result.

"The modern man is not eager to know in what way he can

(2) *ibid*, page 268,9

imitate Christ, but in what way he can live his own life, however meager and uninteresting it may be. It is because every form of imitation seems to him deadening and sterile, that he rebels against the force of tradition that would hold him to well-trodden ways". (3)

With this point of view, I find myself in agreement. Religious leaders should not expect a double standard of truth, such as the medieval theologians regarded as inevitable in their efforts to maintain and retain tradition. "The function of a religious philosophy may be said to consist in developing a conception of God and His relation to man and the universe which would not only be based on actual experience, both individual and collective, with the belief in God, but which would also harmonize with the rest of human experience both historical and scientific". (4)

Dr. Arthur H. Compton expressed the same idea in the words of the scientist: "I have been strongly impressed by the way in which science can be reinterpreted to give a moral and ethical outlook closely parallel with that taught by the highest types of religion. The language and the mode of thought are different, but the correspondence between their

(3) *ibid*, page 274

(4) "The Future of the American Jew", M.M.Kaplan, page 168

conclusions is close. Far from being in conflict, science has become an ally of religion. By increased knowledge of nature we become better acquainted with the God of nature and with the part we have to play in His cosmic drama". (5)

The cause of the individual's^{religious} conflict with the scientific world which so often leads to neurosis was well dramatized by one of the features of New York's World Fair of 1939, as pointed out by Dr. Kaplan. If one sought carefully within the many acres of the Fair Grounds, he was able to find a "Religious Exhibit" tucked away in a little building among the mammoth structures devoted to industrial and government exhibits. Religion, it seemed to say, is a specialized experience, something that can remain outside the vast fabric of practical life. So it is that traditionalists can hold fast to what has been handed down and on the basis of unquestioning faith allow no infiltration from the outside to weaken the accepted patterns of belief and behavior.

As a result of finding himself on the horns of a dilemma, modern man rebels. He is disturbed, but not entirely free from what he has been taught to regard as sacred from childhood days. In this disturbed soil, his repressions and

(5) "The Religion of a Scientist", A.H.Compton, page 5,6

and inhibitions find a fertile field for their mischief.

It requires a heroic minister to examine critically the traditions of ^{his} denomination in the light of the knowledge of the day. But if he is intelligent, scientifically-trained, independent, and intellectually honest, he can serve his congregation well. First of all, he must be prepared to deal with "Doubt" itself. The sceptic and the perplexed must not be damned as heretics. They are people who are grappling with reality as they see it, and who are sufficiently disturbed to think. If we insist upon an unthinking acceptance of the traditional tenets based solely upon an authority assumed to be higher than human reason and experience, the doubters will retain their mental conflicts unresolved. In fact, a deeper distrust and abhorrence of religion and ministers may result, creating in turn a greater likelihood for the development of further personality disorders.

The doubter should be led to feel that his questioning is an inseparable accompaniment of a more profound ripening of his faith. "The destructive doubt is one that results in the cynical acceptance of evil, in a defeatist attitude to moral issues. But there is also a constructive doubt arising from the eternal refusal of the human spirit to acquiesce in evil. This doubt is capable of becoming a

great force for good. To condemn all doubt in others and to suppress all doubt in ourselves is, therefore, not in the best interests of religion, understood as faith in the Power that makes for human salvation, and as the endeavor of men to bring human life under the domination of the Power" (6)

The second basic truth ~~is~~ that the minister must be prepared to administer if he wishes to guide his people wholesomely is that religious differences do not imply religious inequality. Too often, a particular religious group has arrogated to itself the assumption that it possesses a monopoly of the truth. Only its method of salvation, only its "sancta" and traditions are valid. All others are, at the least, in error.

This presumptuous attitude may for a time and for many individuals suffice to create a milieu in which some peace of mind is assured. A harmful feeling of superiority and cocky self-assurance is engendered. However, as contact with the scientific attitude causes one to look with distrust upon any assumption of final and absolute truth, doubt will be created in respect to the infallibility of the particular church doctrine. This doubt, complicated and impeded by sentimentally dear traditions, will tend to provide the background for repressions to break loose in a sense of guilt or otherwise.

(6) "The Future of the American Jew", M.M.Kaplan, page 233

The minister should bring home to his followers the thought that all religions are divinely inspired to the extent that all seek to serve mankind and to establish the Kingdom of God on earth. All ethical religions are still searching for the best way to influence humanity and are continuously evolving new approaches and techniques as the mysteries of God's universe are increasingly unfolded before our eyes. We are all partners in the unending quest and as such should recognize the efforts of our fellow-men who are pursuing their own way. True, we may believe that our particular denomination is closer to the absolute truth than another. But a decent respect for the intellectual honesty of the other man should compel us to permit him some measure of regard and credit for his honest efforts.

"Ought it to be assumed", asks William James, "that the lives of all men should show identical religious elements? In other words, is the existence of so many religious types and sects and creeds regrettable? To these questions I answer 'No' emphatically. No two of us have identical difficulties, nor should we be expected to work out identical solutions ... The divine can mean no single quality, it must mean a group of qualities, by being champions of which in alternation, different men may all find worthy missions ... For each man

to stay in his own experience, whatever it be, and for others to tolerate him there, is surely best!" (7)

This attitude would be in accord with the scientific spirit of our times which regards all scientists as fellow-searchers. Being in accord with the times, it will give rise to less intolerance and a better understanding of one another. It will widen our spiritual horizons and help us to feel less at war with the world and with ourselves.

The therapeutic-minded minister will honor and teach the time-tested religious values which gifted religious leaders of all ages have perceived through their divinely inspired insight. He will, however, ~~be~~ beware of indiscriminately applying these values and the traditions that have grown up around them. He will not urge upon his flock a strict imitation of the life of Moses or Jesus or of any of the sacred personages who have been characterized by a selfless dedication to God's work. What he will urge is that we live our lives as truly as they lived theirs; that we know ourselves and use ourselves as effectively and as satisfyingly as they did.

To do this, we must study the past and seek inspiration

(7) The Varieties of Religious Experience, W. James, page 488,9

from our traditional "sancta" and religious heroes. In the traditions and experiences of the past we must search for what we can honestly accept as valid and functioning in the light of modern knowledge. This examination of the past, of origins and sources, need not negate the truths by which mankind has lived most successfully in years gone by. On the contrary, it will strengthen their effectiveness in our lives and restore to us values that can truly lead to a more whole-some adjustment to the world around us as well as to the world within us.

CHAPTER V

APPLICATION BY THE MINISTER

Judaism, in common with the other religions, possesses the basic principles necessary to assure the development of a sound personality or to assist in the rehabilitation of one that has encountered difficulty in its normal growth. The minister can serve as a channel through which these life-giving waters can be brought to those who are so sorely in need of them. I should like in the following pages to indicate some of the applications the trained minister can make.

There is first of all the medium of prayer as a stimulus to better living and as a therapeutic agent. Prayer should be divested of the connotations of magic and superstition, of affectation and ostentation, if it is to have any permanent beneficial value. It must be considered in the light of the attitudes and relationships inherent in it which give the richest meaning to life: "awe, wonder, adoration; gratitude,

praise, thanksgiving; penitence, contrition, confession; aspiration, yearning, commitment; petition, supplication, intercession; communion, comradeship, fellowship; social action in relieving, preventing, creating!" (1)

Prayer can serve as a stimulus to man's inexhaustible powers. Unfortunately, most individuals do not recognize it as such nor are they aware of their personal failure to fulfill the conditions which would make prayer effective. Consequently, it must be the moral obligation of the minister to open up before his congregants the possibilities inherent in prayer. He can imbue his flock with a constant awareness of God's presence and love. This awareness is heightened by calling upon God in all moods, not merely in fixed hymns or traditional liturgies, but also through spontaneous outpourings of the heart in times of joy or sorrow, distress or relief.

Through intelligent and sincere prayer the individual can strengthen or restore his confidence in his ability to regulate his life wisely. He can find encouragement and aid in developing his insights and in applying the understanding he possesses.

(1) Living Prayerfully, K. Page, page 1

Religious instruction can remove the harmful fallacy that God can be cajoled or bribed into doing things for mankind. The idea can be imparted that prayer can toughen our own spiritual and moral fibre. It can, as it were, enable us to establish new channels through which mankind can draw upon the spiritual energy inherent in our belief in God.

Communal worship carries with it a strong positive implication for the person who needs assistance in adjustment. Inability to attain proper adjustment may sometimes derive from a feeling of aloneness. The rest of the world is different, feels the person who is "alone", and he really has no place in it. Prayer in the church or synagogue in company with others can give the sense of being a part of the group, of having a share with the others in the prayers for the fulfillment of communal needs.

Very few of the Jewish prayers are couched in the first person, singular. They speak, rather, in terms of "we", "us", "our". It is "our God"; "for the sins that we have committed"; "heal us, o Lord"; "return us unto Thee, o Lord"; etc. If the minister were to emphasize the communal inter-relationship and the sense of communal inter-responsibility in the prayers being read, his words would undoubtedly fall upon the ears of a man or woman sorely in need of a sense of belonging. Services

would then become an impetus to social activity for some poor soul in need of a push in the right direction.

Within this same realm lies the occupational therapy which the church and the synagogue can provide. There are numerous activities engaged in by the congregation that can help cure insipid lives and provide effective therapy. These activities can be both socially profitable and personally congenial. Teaching in the Sunday School, membership on a finance committee, a party committee, a house committee, etc. can provide stimulating activities at fixed occasions and, equally as important, can provide food for non-self-centered thinking during leisure moments. Zest and enthusiasm are imparted to life and the participant in the activity begins to feel that he has a place in a busy world. He receives the recognition necessary to build up his self-confidence.

The minister's role in this sphere is very vital. He has an opportunity to know the members of his congregation more intimately than their closest friends do, for he shares their sorrows and rejoicings, their doubts and their fears. Understanding them, he can recognize not only the activity to which the individual can contribute most, but which type of program can contribute most to the individual. Then, tactfully, and without violating confidences, he can secure the appoint-

ment and observe how the therapy operates.

Another great opportunity presented to the minister is to be found in preaching. "A shoemaker whose daughter has become mentally deranged looks through his glasses at the preacher and craves courage to bear his burden. A woman has come to the church in the hope of being fortified and comforted after being wounded by the sharp tongue of gossip. A man with an incurable disease is present and seeks strength equal to his lot. Another who has failed in business last week has come to recover his poise and collect his scattered energies" (2)

These people can receive sustaining power from the preacher, or, finding nothing directed to them, can withdraw more deeply within themselves. The minister's responsibility, though he may not be thoroughly aware of its detailed ramifications, is serious whenever he ascends the pulpit to preach. When he himself receives undue prominence, rather than his message, he has used his opportunity to gratify his own vanity. Anything in dress or behavior or in the sermon itself which directs attention to the man is exhibitionism not preaching and destroys his value as a religious leader.

The preacher who is true to his calling will take advantage

(2) The Church and Psychotherapy, K.R.Stolz, page 190

of the background of his people, their experiences and their problems, and use them as the bases for his sermons. He will deal with the situations that face his congregation and interpret them in terms of the religious concepts they all hold dear. He must know the questions of life and death that confront his listeners and discuss them in the light of their religious teachings, weaving a pattern that will bring strength, comfort, and guidance. In that way he can transform personality even as he speaks.

When the preacher speaks of prayer, his goal should be so to influence the people that, even while they are still in their pews, they will engage in silent petition, praise, or thanksgiving. While he deals with repentance, moods of contrition and resolutions for improvement should be created within the hearts of his flock. A change for the better should take place within the worshippers before the congregation leaves, if the preaching has been effective.

Of course, in many situations a basic change requires considerable time and sustained effort. We must not expect or rely upon miraculous transformations. There must be a constant clarification of ideas and a steady absorption of information to lead to the development of new attitudes. To this continued effort the pulpit must gear itself if it is to produce lasting

and worthwhile results.

To do this kind of life-situation preaching, the minister must become intelligently informed of the aspirations and feelings, the hopes and needs and failings of his flock. Through astute questioning, through observation and through his own experiences, the minister can learn the vital moral and religious concerns of his people. When he knows what ails them, and why and how they have failed, he can then proceed to give them the specific aid they need so desperately.

Communal worship and the stimulus of good preaching provide a psychological setting that can function hygienically for the congregation. The well-trained and sensitive minister will avail himself of these opportunities.

The minister can also function within a more highly specialized and possibly less "religious" field; that of counseling and psychotherapy along scientifically proven lines. Here the minister enters into the realm of the trained counselor and, unless he possesses adequate background and training, it were best that he steer clear of this function.

Psychotherapy is "a series of direct contacts with the individual which aim to offer him assistance in changing his

attitudes and behavior!" (3) The minister is very often in a better position to initiate these contacts or interviews than the professional counselor because the latter must wait until he is called into the case before he can begin to function. The minister, on the other hand, where he recognizes the need, can influence both the family and the individual to embark on the series of interviews which will help overcome the maladjustment.

The minister, however, must recognize and know that he is not "curing" a maladjustment. He is only helping the individual "gain an understanding of himself to a degree which will enable him to develop more satisfying relationships to his situation!" (4) A number of temptations, often inherent in the traditional minister's role, must definitely be avoided in the employment of this technique. It would be harmful to order, or to forbid, or to attempt to coerce the individual into new ways of thinking and acting. The exaction of pledges and promises would be useless unless they have come as the result of a change in personality. Alone, they would inevitably lead to a relapse because the basic causative pattern has not been removed, and with the relapse

(3) Counseling and Psychotherapy, C.R. Rogers, page 3

(4) ibid, page 18

would come consequent self-reproach and a deterioration of purpose. Suggestion, encouragement and advice in the achievement of the goal selected by the advisor would also defeat the purpose of "non-directive" counseling whose ultimate aim is the understanding of oneself and the taking of positive steps in the light of this understanding.

However, a minister properly trained in the theory and practice of counseling can be of inestimable value to his parishioners. He can go beyond the means usually at hand and really influence the inner as well as the overt life of his people.

The minister also has the opportunity of counseling in a less formal manner. There are personal problems that inevitably arise in everyone's life. To whom can the congregant turn but to his minister, particularly if he has demonstrated that he possesses tact and understanding. It is then that the properly trained minister finds himself in a position to discuss and to suggest, calling upon his knowledge of psychology and his religious background. He will know what and how to emphasize. He will not what steps bear psychologically harmful potentialities and how to avoid them. The trained minister will never, or rarely, have to say: "I didn't know it would turn out that way!"

CHAPTER VI

QUALIFICATIONS AND TRAINING OF THE MINISTER

A highly specialized training is required of the pastor before he can hope or dare to venture into the field of pastoral psychology, of counseling and psychotherapy. Basically, he needs the cultural background which a college of liberal arts provides. He must have, too, the theological and religious training of the theological seminary. With these basic professional requirements, he should serve in the active ministry for at least two years before he attempts to serve along psychological lines.

A second requirement is that the minister thoroughly master the various fields of psychology that deal with the growth and development of personality. He should be very well versed in child, adolescent and adult psychology. He should be at home in the most recent advances made in the field s of abnormal psychology, the psychology of personality, and social

psychology. Without a knowledge of these fundamentals, the minister will blunder in the face of the problems and phenomena growing out of his contacts with human beings.

An intuitive understanding of and feeling for mankind are not sufficient. There must be a scientific grasp of all that is involved in the workings of the mind and the emotions. This specialized training should be undertaken by the minister in the form of graduate study after he has completed his work in an undergraduate college. A few courses of psychology taken as part of the required work for a bachelor's degree cannot suffice. On the contrary, an immature and incomplete understanding of all that is at stake may be quite harmful.

The final culmination of academic study and parochial experience should be sought in clinical training under competent supervision. The finest example of this training is being demonstrated in the work being done at Andover-Newton Theological School, in Newton Center, Massachusetts. Every summer Andover-Newton conducts a Summer School of Clinical Training for parish ministers and graduate students. This work is done in cooperation with Boston City Hospital and the Massachusetts Memorial Hospitals.

Under the plan which is followed there, a number of students take the training course as interns at the hospitals under the supervision of competent physicians and ministerial advisors. From the study of the pathological found at the institutions, the students progress to a deeper understanding and appreciation of their work with the afflicted and distressed in body and mind. They become better prepared to visit the sick, the aged and the bereaved, and to administer scientifically the healing truths of religion. The minister with this training is properly equipped to provide for better mental hygiene and to cope more understandingly with personality disorders which he may encounter in his service.

CHAPTER VII

SUMMARY AND CONCLUSIONS

From a perusal of the preceding discussion, certain facts and conclusions emerge fairly distinctly:

1. There are fields of mental and psychological ministration within which a properly orientated and trained minister can serve. This need not be in conflict or in competition with the physician or psychiatrist whose functions can never be usurped by non-medically trained persons. The minister can serve most beneficially in the early stages of psychological disturbances and in situations which are potentially fertile soil for psychic disorders.

2. Religion (specifically illustrated by teachings culled from Jewish sacred literature) does contain the principles and teachings which can re-enforce the efforts of the minister to foster mental health and to help the maladjusted meet his problems more efficiently and more

satisfyingly.

3. The minister can meet some of the needs of his congregants through "group therapy", e. g. communal worship, preaching, and the activities of the church. He also has ready access to personal ministrations and to scientific counseling and psychotherapy.

4. This work should be done only by the minister who has professional theological background, advanced training in psychology, and some measure of clinical experience.

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